

The Columbian Star.

.....The Warrior's name,
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind... COLUMBIAN.

Vol. II.]

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The Columbian Star.

A COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

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Profits of the work sacred to the cause of the Gospel; and any society for Missionary or Education purposes, or other evangelical objects, that shall regularly contribute to the Star, "Alas!" from people, is not con-

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Here I considered the kingdom of heaven must intend the kingdom of grace, or of glory.

And first I began with the kingdom of grace, and presently saw, that must either be the invisible church or general assembly of the first born, whose names are written in heaven, or particular churches constituted in gospel order: For I could have no notion of a *national* church, under the New Testament dispensation. Accordingly, I brought infants to each of these, endeavouring to come at the truth. As to the invisible church, consisting only, as I could see, of the election of grace, I thought whether all, or who among infants are a part of it, could be only known to God; and this being a matter wholly unrevealed, I could not see how it could give them a right to baptism.

As to particular churches, it did not appear that infants were claimed or treated as members; nor could I understand their capacity for membership, which seemed to be founded in the New Testament, on a declared agreement of the saints in principles and experience.

I then considered the kingdom of glory, consisting in the beatific vision, and enjoyment of God. And here I presently found my wishes outrun revelation; and in the issue was obliged to leave infants to the sovereign mercy of him who is the judge of the earth, and will do nothing but what is right. Nor could I see on the supposition of their being all admitted to that kingdom, of which I could find no scripture assurance, that their right to baptism was evinced, without a special order from the Lawgiver of the church, or some necessary connexion between that ordinance and eternal life.

Musing on these things, I looked a little farther, and soon found the difficulty removed, and the expression cleared—"Of such is the kingdom of heaven;" that is, as our Lord adds, "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein;" or, as Luke has it, "in nowise enter therein."

It now appeared that our Lord was speaking of the *temper*, and not merely of the persons of children; and what greatly confirmed me was a parallel passage, Matt. xxviii. 2, 3. Jesus called a little child, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And adds, "whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Here I compared the expressions of receiving Christ, and receiving one of these little ones, making profession of his name, and these little ones believing in him, with the dreadful nature of the threatening offending them; and I could not see how these could be applicable to mere infants—but were all adapted to younger or weaker Christians.

Upon the whole, after the strictest search, I could find in these texts nothing relating to baptism. Nor could I help thinking, had it been the intention of our Lord that infants should be baptized, he would have omitted the practice, or some discourse about it, on occasions which seemed so naturally to lead to it.

Failing of my hope for discovery of infant baptism here, I hastened to the commission recorded Matthew xxviii. 18, 19, 20, compared with Mark xv. 15, 16.

"All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: And lo, I am with you always, even unto the end of the world."

Struck with the supreme authority of a risen Jesus, I concluded from the solemnity of the introduction it must be a very heinous affront, to add, altar, or take away from the sacred commandments. And with a mind, I trust, possessed with reverence of his majesty, I entered into a meditation on the precept. Here I found the persons charged with the commission were the apostles; who, notwithstanding the eminence of their character, and peculiars of their afterunction, were not to make, but publish and explain the laws of Christ. That and only that which they received of the Lord, were they to declare to the church. And from the nature of the duty enjoined, and reach of the promise, even to the end of the world, I judged all Gospel ministers to be included in the commission.

The duty enjoined, or service to be performed, was to teach and baptize. Or, as I understand it, to make disciples by teaching—for I could not think of any other way—and then to baptize them.

The subjects of instruction and baptism, were all nations; or, as Mark has it, all the world, and every creature, Gentiles as well as Jews; not every *individual*, for the absurdity of that was most glaring; but such as were capable of receiving the doctrine, and making a profession of it, in order to baptism. The time of baptizing, according to the evangelist Mark, seemed to be when they believed; or as Matthew has it, when they were taught, or made disciples. And the manner in which, when I considered the principal, most common, and natural sense of the word baptism, with the use of it in John's baptism, appeared to me by intimation. And I was the more confirmed in this, from John's choosing a place to baptize in, where there was much water, John iii. 23. I tried, and tried again, to bring in infants under the general term of *all nations*; but Mark's *believe* and *baptized*, with Matthew's *teaching* them to observe whatsoever I have commanded you, obliged me to conclude it must be confined to the adult.

Thus far the balance seemed to be on the side of the Antipædobaptists; but having determined when I set out to examine the whole evidence, I pursued the inquiry, and being thoroughly satisfied that the apostles could not mistake their Master, I thought if I was mistaken in my apprehensions of his will, in the commission, I should be set right by their conduct, and I began with Peter's sermon, Acts ii.

The point the apostle aimed at, I found in verse 36. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have cruci-

fied, both Lord and Christ." In this he asserts the glory of the person crucified, he was Lord of all, and charges them directly with his murder; they had crucified, or with wicked hands had slain him.

The effect was, "They were pricked in the heart, and cried out, Men and brethren, what shall we do?" Upon which Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It is added, ver. 41. "Then they that gladly received his word were baptized, and the same day were added to them about three thousand souls. And they continued in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And ver. 44. "All that believed were together, and had all things in common," &c.

Here I observed how Peter understood his commission; he began with preaching or teaching—waiting for the success of his labour. Nor did I find a word of baptism, till they were pricked in their hearts; then, indeed, and not before, he says, repent and be baptized, in the name of the Lord Jesus; which I understood after this manner: If you are indeed grieved and ashamed of your conduct towards this Jesus whom you have crucified: if you are convinced by the Spirit of God, he is the promised Messiah, the great Redeemer, and King of his church, and have a fiduciary dependence on him for salvation; then you are baptized in his name, and may hope for a comfortable evidence in your baptism, of the remission of your sins, and that you shall receive the gift of the Holy Ghost. And for their encouragement he adds, "for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now I thought the evidence of children's right to baptism began to open, especially as I had often heard this verse mentioned as an incontestable proof of it. But being willing to see with mine own eyes, I considered what this promise might be: the text indeed I found, if not wholly silent, yet not directly expressive; but, on close reflection, I thought it must be either—The great promise of the Messiah, as the seed of Abraham, in whom all nations should be blessed; or, of the remission of sins for his sake; or of the gift of the Holy Ghost.

Accordingly, I brought infants to each of these; and presently saw as to the first, the great honour which was done to the Jews and their offspring, that Christ should be allied to them according to the flesh; but found no reason to conclude, that all Abraham's natural children, were the children of the promise, as to the spiritual part of it; nor could I see how the *general* promise of the Messiah, as the seed of Abraham, could give them a right to baptism, if impudent and uncalled, any more than the Gentiles, or those afar off.

As to the promise of the remission of sins, I saw not how this could be claimed, but by *believers*. And as to the gift of the Holy Ghost, if it was of the same kind with what had been lately poured out on the apostles, the thing spoke for itself; there was no room to expect it in a state of infancy.

By children, then, I apprehended, must be meant their offspring, when called; and then I could easily apply the promise to them, in any or all of the foregoing senses.

Upon the whole, I found Peter preached,

—the people repented, and gladly received the word—were baptized—added to the church—and walked in fellowship;—and encouragement was given to their offspring, that, with the same *experience*, or when called, they might look for the same privileges.

I could not but think, had the apostle intended to express their right, as infants, to baptism, it was strange, very strange, that no notice should be taken, either then or afterwards, of the administration of it.

The next account of baptism I met with, was Acts viii. 12. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus, they were baptized, both men and women."

Here I found the evangelist agree with the apostle, and both keeping close to the commission. Philip begins with preaching the gospel, "or the things concerning the kingdom of God, and the name of Christ,"—the people believed—and when they did so, and not before, he baptized them. And they are said to be *men* and *women*; a phrase I took to be expressive of the extent and limitation of the ordinance; not men only, but men and women; not men, women and children, but men and women only.

And, indeed, I thought it could not be otherwise, if a personal faith, and a *profession* of it, were prerequisite to baptism.—And these I found were insisted on by this evangelist, in the case of the eunuch, recorded in the same chapter: the account of which stands thus: verses 26, 27, 28, &c.

"The angel of the Lord spoke unto Philip, saying, Arise, and go toward the south, &c. And he arose and went; and behold, a man of Ethiopia, an eunuch, &c. had come to Jerusalem for to worship, was returning; and sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, go near and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, understandest thou what thou readest? And he said, how can I, except some man should guide me? And he desired Philip that he would come up and sit with him.—The place of the scripture which he read was this, He was led as a sheep to the slaughter, &c. The eunuch answered Philip and said, I pray thee of whom speake the prophet this, &c. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came to a certain water; and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing."

(To be concluded next week.)

what they read they will generally remember better than they will our conversations. Some, to whom tracts were offered, were afraid to receive them; thinking they were some order of government. From 12 to 15,000 short tracts can be written for 100 Spanish dollars. The printed tracts are, however, more desirable, and large funds are needed to print that variety, which we should be glad to circulate.

During my journey, I was treated very kindly by most of the natives. With two exceptions, they would receive no compensation for the little comforts, with which we were supplied.

Catholics.

Sept. 17. I feel great encouragement to labour among the Catholics. I went yesterday to the house of a young Catholic at Chilalée, who had previously been very attentive to what I had said to him. I took the first part of the New Testament with me, and had the 19th chapter of John read to him. He afterwards followed me from place to place, and was joined by another young man, who also was attentive to what I had said. One of them asked, whether a person who went to hell, could not get out after ten years. I have lately had some Scripture extracts written upon the olla, and send out my boys to read them to the Catholics. These extracts are taken from three of the Evangelists, and give a particular description of the sufferings and death of Christ.

A Second Tour.

28. On Saturday afternoon, in company with Mr. Koch, three of my boys, (Gautier, Willis, and Brittan,) my interpreter and his cook, together with three coolies, I left Panditeripo to visit the islands of Caradive and Uratrali. We reached Caradive about half an hour before sunset, and finding we could reach Uratrali that night, I determined to spend the Sabbath there.

The cholera has lately raged in this island, and, among others, two Catholics have died who had heard the Gospel preached by me. One of them was formerly a patient of mine. He staid at Panditeripo some time. The other was one of five Catholics, who attended church in August. I am not without the hope, that he has gone to a better world. The day before he died, (as his nephew informed me,) he particularly spoke about the interview he had with me on that day, and of the kind treatment he received from me. He spoke about my conversation with him, and wished that his son might be sent to learn English with me. His nephew told me, that he repented of his sins, and gave his soul to Jesus, and said that he was going to glory. I am gratified to think, that he had remembered what I had said to him. I learn from this, the importance of sowing the seed of the word. We know not but that some of the poor heathen, who hear about the only Saviour, may, in their dying hours, remember what we have told them, look to Jesus and be saved. Mr. Koch spent a very pleasing afternoon among the Catholics. They seemed anxious to hear what he had to say. Many followed him (the greater part of whom were women,) from one corner of the street to another, in groups of forty or fifty, and seemed attentive to what was said. All, to whom he gave tracts and scripture extracts, received them thankfully, and promised to read them with attention.

On Monday morning, we continued our visits from house to house, and distributed tracts and books among the people. Little did I imagine, that I should meet with so much success among the Catholics. I distributed about eighty Catholic tracts.

Provision for the Circulation of the Scriptures.

Oct. 8. I rejoice to say, that, at a meeting of the Bible Society at Jaffnapatam this morning, a resolution was passed, to request the Colombo Bible Society to print 4,000 copies of the Gospel of St. Luke for the Tamil district. The children of God, who contribute to the support of the several missions in this place, will rejoice, that we have the prospect of distributing so many copies of such an important part of the word of life among the people. We also expect to have 24,000 scripture extracts published soon by the same Society. A Bible Association has been formed among the natives, which bids fair to be useful. The magistrate at Mallagum, G. H. Speldewinde, Esq., has lately been making exertions to form another similar association.

Nov. 17. To-day I went to Mallagum to attend the formation of a Bible Association among the natives. A number of respectable native men were present. There are now three institutions of this kind in the Tamil district. One at Mallagum, one at Jaffnapatam, and one at Ponnoreen. Several of my boys have become subscribers. They earn the amount of their subscriptions, which is above two cents a month, by writing tracts. A gentleman from Denmark, who previously to his coming here, had travelled from that place to Calcutta by land, was present. He made a donation of twenty rice dollars to the Society.

13. Set off for Cetachay, where I arrived after a very unpleasant walk the greater part of the way through jungle and sand.

As the people of this place are accustomed to the use of palm oil, we had to pass through a dreary jungle inhabited by wild beasts, elephants, tigers, wolves, and other animals. With the exception of one or two jackals, we saw no wild animals.

They had a strict charge from our Divine

convoy not to injure us. The sand in the jungle was exceedingly heavy, and it was nearly dark when we arrived at the house of the maniagar.

12. At Eledoematal we distributed 27 scripture extracts and 14 tracts. At five o'clock we set out for Mogomale, and passed through a dreary jungle inhabited by wild beasts, elephants, tigers, wolves, and other animals. With the exception of one or two jackals, we saw no wild animals.

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convoy not to injure us. The sand in the jungle was exceedingly heavy, and it was nearly dark when we arrived at the house of the maniagar.

13. Set off for Cetachay, where I arrived after a very unpleasant walk the greater part of the way through jungle and sand.

Here and there in the jungle we found a house; for the poor people will inhabit even the haunts of wild beasts. Their houses are guarded by a hedge. The animals most to be dreaded, are the elephants, whose strength is such, that they throw down coconuts and palm trees, sometimes provoking destructive life. We passed some trees yesterday, which they probably had prostrated. We dined under a large tree, near the place where the old church stood, and in the afternoon set out again to visit the people.

19. Arrived home last evening, rejoicing in the goodness of God, who has restored me, in good health, to my family.

The whole number of scripture extracts which we distributed, were 332, together with about 550 tracts. The word of life is now in the hands of many precious and immortal souls. What is to be the result, is known only to Infinite Wisdom. I regret that I had no more of these little messengers of truth to distribute. They are of great importance to us when we iterate the people in general will read them, and

what they read they will generally remember better than they will our conversations.

Some, to whom tracts were offered, were afraid to receive them; thinking they were some order of government.

On the 11th of June, Cadiz was blockaded by the British.

The Cortes met daily. The king, it is said, has taken up his quarters with the Cortes, and is very reserved. Ambassadors from France, Prussia, Austria, and Russia, have been sent to the regency at Madrid.

The London Courier, of July 2d says,

"We know that the Constitutionalists have

not more than 12,000 men in Cadiz, in a

wretched condition, without leaders, money, supplies or provisions. The discontents are so complete, that when the king was forced to leave Seville, the self-appointed regency could not prevail upon a single person to act as Minister ad interim, or even to countersign the despatches of Sir Wm. A'Court

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whole business was transacted with great unanimity and affection. Ten sermons were preached at the stand by different brethren, most of which were heard with attention and apparent seriousness. The weather was cool and exceedingly pleasant during the whole session. The crowd of people was large and respectable; and it should be told to the honour of the church and friends at Rock Hill, that notwithstanding the multitude of people, white and coloured, unusual order and decorum, without exception, were preserved. May the Lord greatly bless that people, and grant them a revival of His own work.

MISSIONARY ASSOCIATION.

On Saturday, the 31st of May last, delegates from six auxiliary Societies met at the Great Crossing, Kentucky. The Rev. James Fishback preached an introductory sermon from Psalm lxviii. 11. The same gentleman was appointed chairman. A constitution was adopted, of which the first article is as follows:—"This Society shall hereafter be known and called by the name of the Baptist Missionary Association of Kentucky, for diffusing the blessings of civilization and religion, and for other benevolent purposes." The Association is to be wholly composed of delegates from Auxiliary Societies that may be formed in that state. Each Society, in order to entitle it to representation, is required to pay annually the sum of ten dollars. The annual meeting is on the last Saturday of May.

MODERN IMPROVEMENTS.

"I have often wished," says an eminent writer of the present century, "that I had in my power to exhibit to the sages and heroes of ancient times, some of those improvements which, though familiar to, and little thought of by us, could not fail of surprising and delighting minds like theirs. I would give to Aristotle the electric shock. I would carry Alexander the Great to the explosion of a battery, and the evolutions of a modern battalion. I would show to Julius Caesar, the invader of the barbarous Britons, an English man of war; to Archimedes, a fire engine, (or steam-boat;) and to Pythagoras a reflecting telescope."

PROGRESS OF SCIENCE.

A French journal recapitulates, as follows, the advantages derived to science by the late British voyages of discovery in the Arctic seas. 1. That the continent of America is not so extensive as has been commonly supposed towards the North Pole. 2. That its northern coast, though at present inaccessible, lies under parallels less elevated than those of the Asiatic coast in general, and exceed only by a few degrees the latitudes in the north of Europe. 3. That Baffin's Bay, as it is called, is not properly a Bay, but forms part of the Arctic ocean, communicating with it by Lancaster Strait. 4. That Greenland is not conjoined with the Arctic countries of North America, but forms an immense Island, or rather a sixth continent (Australia being the fifth) from the extremity of the great headland which it projects, between Europe and America, to New Siberia, which appears to be its furthest limits. 5. That admitting this, it must be frozen land, and not the Hyperborean Ocean which fills the 80th degree of latitude and the north pole. 6. That combining the result of the Polar expeditions with Russian discoveries, there is reason to conclude, that this Arctic continent has been originally subject to the same geological laws as the other great divisions of the globe; its configuration, it would appear, is similar; its greatest breadth being in the northern part, as in the five other continents. One advantage to navigation has already resulted from certain passages discovered by Captain Parry; the whale fisheries have ventured as far as Lancaster Straits, and returned with rich cargoes.

PEACE SOCIETIES.

We are well aware that the objects of Peace Societies are not so generally understood as they ought to be, to ensure their due encouragement. Multitudes of our citizens have heard little more of them than their name. The subject requires discussion, and more thorough explanation, in order that the principles of these pacific associations may be better known and appreciated. The queries of our correspondent "H," are such as we know to exist in the minds of many, in different parts of the Union. They are therefore important, and demand answers. We hope "some member of a peace Society" will descend to comply with the request of "H," and satisfy, not only him, but hundreds of others, who possess principles no less pacific than themselves, and who would be ready to aid them in their laudable object, as soon as they could be convinced of its propriety and utility.

Notices of "Peace Societies" in the Star have truly been "attended with some encomiums." But these were not lavished gratuitously on account of the term being imposed or its sound charming to the ear. We gave them from a conviction, that the object of these respectable bodies is good and laudable. We never conceived that they would teach us, as individuals, to endure with passive timidity the insults and attacks of another; nor as a nation to suffer others without resistance, to murder our

citizens, to plunder our commerce, or depredate our territories. But as in all quarrels and wars, one party is always the aggressor, while the other acts on the defensive, they would inculcate the sentiment, that aggression is, in every instance, unnecessary and improper. When aggression ceases, defence will be unnecessary, and consequently wars and tumults will cease. Such a period we all expect; therefore, every association, political or religious, which labours with lawful means to bring forward that era, and to stanch the effusion of human blood, we deem it our duty and pleasure to patronize.

For the Columbian Star.

I have observed in several numbers of the Star, notices of "Peace Societies," attended with some encomiums. *Peace Societies!*—The very sound charms the ear, and warms the heart. The term is so imposing, one would think the great body of mankind would immediately rally to that standard.

But I am not certain that I fully understand the phrase. If it only means full and prompt rejection of all offensive warfare; and a desire for, and a "following after peace with all men," and an admission of defensive war only, then I conclude that the Congress of the United States, all our State Legislatures, and every corporate body, both civil and religious, is a Peace Society; for it is the policy of this government in all its departments, to manage all its concerns "amicably if we can, forcibly if we must;" and, if possible, to settle all controversies without the sword. Thus, when our national rights have been invaded and trampled on, our government has negotiated, and borne it, even unto long suffering, before they would resort to the sword.

But if, by "Peace Societies," we are to understand certain combinations of men, who by *precept and example*, renounce all sanguinary warfare, "*in all cases whatsoever*," then I have my doubts respecting their utility in this day and age of the world.

That men are depraved,—that their depravity powerfully excites them to every social evil, even to blood, carnage and plunder, needs no other proof than for a man to open his eyes, and look about him. That these corrupt propensities are irritated into exercise by the warfare of government against them, and that if government would not punish, the people would cease to offend, can never be pleaded by people of intelligence and candour. Neither can it be justly said, that in this day of scientific, civil and religious light and liberty, people will not commit capital crimes. The contrary is announced in some form, in almost every newspaper.

In cases of flagrant violation of the public peace and safety, what shall be done? To tolerate such offences would be to open the flood-gates of crime and ruin, which would overwhelm society at once. For the prowling marauder only seeks to find a prize in a defenceless hand; and if no blood may be shed in any case, then all hands are defenceless; for ten armed men might put ten thousand unarmed men to flight, and take what booty they please. A few piratical vessels might ruin the commerce of nations. In this case, every ship would be a prize, and invite aggression; and every sea-port would furnish cargoes for all their ships. Indeed, a few pirates (not more than have of late appeared) might select any city on earth, and destroy or expel the inhabitants, and make it the emporium of the riches of the world. That there are now vicious men enough to carry all this into effect, if not awed and restrained by government, is so plain, that any labourious argument in proof of the subject, would be a mere waste of time.

The question still remains, what shall be done with those pests of society, those destroyers of the world? Shall they be suffered to go on, and depredate the earth? Should this become the general sentiment, then no man is safe,—no woman is safe. There would be no more security for person or property anywhere. If it be replied, "But we will take them, and confine them in State prisons." Still the point is not settled. The question after all remains, who will take them, and put them in prison? What if they should not be willing to resign themselves, tamely, to the *sons of peace*, and go to prison? What if they should prefer their liberty, their easy, and luxurious, and criminal mode of living, and resolve to resist, and defend themselves to the last? Should governments try the peaceful experiment for a short time, I think the world would soon be convinced that "the sons of Belial cannot be taken with hands, and that the man who shall approach them must be fenced with iron."

And now if all sanguinary warfare is to be abolished, then I would ask the following questions.

1. How shall we collect debts, if the debtor should resist the proper officer?
2. How shall we arrest thieves, hordes of robbers, or combinations of pirates in case of resistance?
3. How shall we take murderers, and bring them to justice, should they resist the lawful authority?
4. What shall be done in case of actual invasion, when men, women, and children, lie bleeding under the murdering tomahawk and scalping knife, and their houses wrapt in flames?

5. How shall the ruler, as *God's minister and avenger*, bear the *sword* so as to be a terror to evil doers, and *execute wrath* upon them? Rom. xiii. 3, 4.

An answer to the above queries, from some member of a Peace Society, in some future number of your Star, would afford me much pleasure, and perhaps satisfy the community at large. Could the public mind be at rest on these important points, and should we find that those pacific measures would preserve the safety of the world, we should all rejoice, and form one grand, general Peace Society, and hail the halcyon days, when every man may quietly sit under his vine and fruit tree, having none to molest, or make him afraid.

H.

NEW PUBLICATIONS.

The New-York Observer says there is now in press in that city, a new edition of the Rev. C. F. Frey's Hebrew Grammar, revised and considerably enlarged by the Author.

Mr. D. A. Borrenstein of New-York, has just published "An easy method of acquiring the Reading of the Hebrew, Syriac and Arabic Languages with the vowel points. By an experienced teacher of the Oriental Languages, London."

A bookseller of Genoa has announced for publication, a quarto volume of incited Documents relative to Columbus, published by command of the magistrates of Genoa.

Gazetteer of New-Hampshire by John Farmer and Jacob B. Moore of Concord.

The literary character of Mr. Moore, is deservedly gaining high celebrity.

M'Carty and Davis, printers and book-sellers, 204 Market street, Philadelphia, respectfully announce to the public, that it is their intention to stereotype the "Holy Bible, containing the Old and New Testaments, with Original Notes, Practical Observations, and copious marginal References, Chronological Tables, &c. from the last corrected edition. By THOMAS SCOTT. D. D. late Rector of Ashton Sanford, Bucks, and Chaplain to the Lock Hospital."

So soon as their arrangements are fully made, they will lay before the public a detail of their plan.

Mr. Bowditch is about to publish a sketch of the Portuguese establishments in Congo, Angola, and Benguela, with some account of the modern discoveries of the Portuguese in the interior of Angola and Mozambique, with a map of the coast and interior.

Miss Aikin has published a memoir of her father, the late John Aikin, M. D. together with such a selection of his critical essays and miscellaneous papers as have not hitherto appeared in a collective form. Improved editions of several of the most popular of Dr. Aikin's works are also preparing under the care of his family.

Wm. Griffith Esq. of Burlington, New Jersey, has commenced publishing a work entitled the "Annual Law Register of the United States." The United States' Gazette notices it in the following manner:

"It is a work of real merit and utility, borne forward not only by the recommendation of his acknowledged talents, experience and acquirements, but the need which exists for a work upon his plan. Its principal object is to collect and arrange the chief points of jurisprudence, as they vary by custom and statute, in the different states of the Union. Where so little has been done to exemplify the subject by local publications, the task he has taken upon himself is one of devoted labour and assiduity. The current of information, which he has been fortunate enough to procure and embody, is, in many particulars, minute enough to subserve the purpose of detailed business, whilst it presents valuable sketches of general institutions. Very much of the matter, which forms his volumes, has hitherto been traditional and known only to practical and professional men. Even in the states, therefore, whose legal practice and polity is delineated, the man of business, the student and young practitioner will find himself assisted with means of reference and instruction, not to be elsewhere procured in a manner so readily and well defined."

A new periodical publication has appeared at Paris, entitled, "L'Eclaireur." It is said to breathe a spirit of genuine piety, and useful results are anticipated from its circulation. Under the head of "Mosaïque," a part of the work is to be devoted to the subject of the Jews.

In London has lately been published a poem of about 1500 lines, entitled "The Island, or Christian and his comrades," attributed to Lord Byron. It is built on the interesting story of the crew of the Bounty who mutinied and took possession of the vessel; and afterwards fixed themselves on Pitcairn's Island, before unknown to Europeans; where their descendants, and one of their number who survived, were discovered a few years since. The subject seems to us one capable of the highest poetical embellishment; but it appears that the author has not made the best use of it; and this work, unless by its almost entire freedom from those sentiments by which most of his works have been contaminated, will not add to his reputation. Indeed, many things in it, we should suppose Lord Byron could not have written—though we are not unmindful of the consideration, "Aliquando dormit."

An original medical work, entitled "Essays on Fevers and other medical subjects," by Thomas Miner, M. D. and William Tully, M. D. has been lately issued from the press of Messrs. E. & H. Clark, Middle-town, (Conn.)

MAGAZINES AND NEWSPAPERS.

The first number of a new periodical work has recently been published in this City, entitled "The Washington Quarterly Magazine; Robert Little, editor:" devoted, principally, to scientific objects and the useful arts, avoiding theological and political controversy, and presenting a variety of selections combining amusement and information.

Proposals are circulating for publishing, in this city, under the direction of the Board of Managers of the American Colonization Society, a monthly magazine, to be entitled "The African Repository and Colonial Journal." The price will be \$2 per year.

Proposals have been issued in this City, for publishing a new paper, to be called the "Washington Patriot." The editor states that he is not pledged to any party, or any man, but avows his preference of Mr. Adams among the gentlemen who have been named as candidates for the Presidency. It will be published twice a week, during the recess of Congress—three times a week when in session. Price \$5 per annum.

Proposals have been issued for publishing in this city, a semi-weekly newspaper, to be called the "National Journal;" and, during the session of Congress, an *extra paper*, once a week, to contain "the proceedings of the National Legislature, the State Papers, &c." This will be called "the National Journal Extra." Price of the two, \$5 per annum; of the Extra alone, \$2. Communications on the subject should be addressed to "Davis & Force, Booksellers, Washington City."

In Alexandria, D. C. proposals are issued for publishing a newspaper, to be styled "The National Messenger," which the editors say "will be conducted on strictly republican principles." During the session of Congress it will be published three times a week. In the recess twice a week. Price \$5 per annum.

We have received the first five numbers

of a neatly printed paper, entitled "The Reservoir and Public Refector," published by Mr. John Magill, in Fredericktown, Maryland. It is printed in quarto form, and consists of four pages. Price \$1.50 per annum. From the character of its publisher, we have no doubt that the "Reservoir" will prove an effective auxiliary to the cause of religion and morality.

A weekly paper has lately been commenced by Mr. M. Cadwallader, in New York City. It is called "The Archives," is printed in 8vo. form, 16 pages; price \$5 in advance.

Another paper, printed weekly, has just been commenced in New-York, entitled the "New-York Mirror, and Ladies' Gazette," edited by Mr. Samuel Woodworth. Price \$4 per year. Mr. W. is also the editor, if we mistake not, of the "New Jerusalem Missionary," a magazine recently commenced under the patronage of the New Jerusalem Church, to propagate the sentiments of Baron Swedeborg.

A few numbers of a new publication have been issued by William Ray, in Geneva, called the "Miscellaneous Register." The price is \$3 per annum. We have not seen any of his numbers. The work is noticed in favourable terms by some of Mr. R.'s literary coadjutors.

Proposals are issued for publishing, in Boston, a weekly paper, to be devoted exclusively to the subject of imprisonment for debt: it is to be called "The Howard Gazette."

WATERVILLE COLLEGE.

The annual commencement of Waterville College was celebrated on the 13th instant. The exercises were:

1. Inauguration of Rev. Dr. Chapin, as Professor of Divinity.

2. Salutatory addresses in Latin, and an English Oration; Progress of the Arts.

Elijah Foster.

3. An Oration; The importance of Compassion in the Ministers of Christ.

Samuel Everett,

(Theological Student.)

4. An Oration; The importance of Popular Debates.

Henry Paine.

5. An Oration; The study of Mineralogy.

Elijah L. Hamlin, A. B.

6. The degree of A. B. was conferred on Hadley Proctor, Elijah Foster, and Henry Paine, Alumni; and the degree of A. M. was conferred on Elijah L. Hamlin A. B. Alumni of Brown University: followed by Baccalaureate Addresses from the President.

7. An Oration; Triumph of Religion and Knowledge, and Valedictory Addresses.

Hadley Proctor.

The exercises were highly gratifying to a large and respectable audience.

At a meeting of the Corporation in the forenoon of the same day, Gov. Parris was elected a member of the Board. Ephraim Tripp, A. B. was chosen Tutor, and a committee was appointed to elect another, who have since made choice of Elijah Foster, A. B.

Henry Paine has been elected Preceptor of the Grammar school which is connected with the College.

PHILOLOGICAL.

We understand that Mr. Morenas, the distinguished traveller, who presented the remonstrance against the slave trade to the government of France, and who is the author of the work entitled the "Casts of India," and has the reputation of a distinguished oriental scholar, lately left New-York city, to visit the Indian nations in the Western District of the state, and in Upper Canada, for the purpose of comparing their language with the Sanscrit and Asiatic languages.

From the National Intelligencer.

The Board of Commissioners for deciding on the cases of claims arising under the 1st article of the Treaty of Ghent, assembled and organized itself, at its rooms on the Capitol Hill, on Monday last. The Board is composed, on the part of the United States, of Mr. Cheves, Commissioner, and Mr. Seawell, Arbitrator; on the part of Great Britain, of Mr. Jackson, Commissioner, and Mr. M'Favish, Arbitrator.

Mr. James Baker, the acting Consul General of Great Britain, was chosen Secretary to the Board, and Mr. Charles Manly, of Raleigh, North Carolina, was chosen Clerk.

Mr. Hay, of this city, it will be recollect ed, is the Agent appointed to arrange the claims, &c.

On Tuesday, after transacting all the business which could at this time be acted upon, the Board adjourned to meet again on the 26th day of October next.

We understand that no decision on the average value to be allowed for each slave has been made; and that, of course, the definitive list of claims has not yet been submitted to the Board.

APPOINTMENTS.

Peter Randolph, of Mississippi, has been appointed, by the President of the United States, to be the District Judge for the District of Mississippi, vice W. B. Shields, deceased.

A. W. Hamilton has been appointed, by the President of the United States, Collector of the port of Pensacola, vice Alexander Scott, resigned.

Thomas Crutcher, Esq. has been appointed by the Secretary of War, Pension Agent, for West Tennessee.

The Congress frigate sailed from Gibraltar on the 23d of July for Cadiz, with Mr. Nelson, our Minister, on board. Mr. Rodney was at Gibraltar.

MARRIED.

In Philadelphia, on the 18th inst. by the Rev. Luther Rice, the Rev. SAMUEL W. LYND, to Miss LEONORA M. daughter of the Rev. Wm. Staughton, D. D. President of the Columbian College in the District of Columbia.

DIED.

In this city, on the 16th inst. CLINTON M. J. SEARS, after a severe illness, aged five years, one month

Poetry.

There are few of the miracles of our Saviour which more excite our interest than that recorded in St. Luke, on which the poetic narrative below is founded. It is not the mere exertion of Almighty power, displayed in the act by which we are excited—it is not the fact that a dead man was restored to life; that so much engages our attention and feelings—but it is that this man was the only son of his mother, and she was a widow.

From the Wesleyan Methodist Magazine.
THE WIDOW OF NAIN: A SKETCH.

He was an only child:
And all the fond affections of her heart,
A mother's heart, were fixed to agony.—
On him, her darling. The strong nervous frame,
The manly feature, and the graceful air,
But most the voice melodious, often drew
The tear of memory from her fading eye.
She was a widow—and in these could trace
The dear resemblance of his father's form.
He was her hope; and all of future joy
She told on earth, did aggregate in him.
O! twas her daily, her delightful task,
To minister his comfort; well repaid
If he were happy, while her aged breast
Throbb'd with delight, when from his smiling
lip.

Dropped, in kind accents, filial gratitude.

His cheek grew pale;
Save that a crimson blush more delicate
Than health's coarse pencil on the face of youth
Delinates ever, fiercely kindled there.—
The mother's eye saw the deceptive spark,
Like some advancing meteor, soon to lay
Her hopes in ashes.—Long her aged form
Bent o'er his wasting frame, in agony
None but a widowed mother e'er can know.

As sinks the crescent moon, in feeble splen-
dour,

Yet mild, and lovely; so he sunk to rest.
She gazed in all the silence of despair;

And when the last faint beam of parting life
Had passed her eye, a more than midnight
gloom

Hung o'er her soul. They bore him to his grave,
A lovely victim: many a weeping eye
Shed kind libations on his early bier;

In all the racking emphasis of woe,
The trembling mother followed.—On they
passed,

And soon the lofty gates of Nain unfold,
As moved the solemn pageant to the tomb.

Scarcely they closed, when from the bleeding
heart

Of the lone widow burst a shriek of wo,
While from her eye a flood of burning tears
Issued afresh.....

..... What soothing, gentle voice,
Breaks the sad silence? "Widow, weep no
more!"

She raised her drooping head; the tender
sound

Seemed like the filial accents of her child.
It was the "Man of Sorrows," he who felt
For human wretchedness,—so deeply felt,
That not his life was dear that man might live.

"Weep not!"—but from her quivering lip, a
word

Escaped not, while expressive of despair
She shook her hoary hair.—Straight to the bier,
In solemn silence, great in conscious power,
The Saviour now advanced.—Back to the
heart

The wond'ring blood impetuosa recoiled,
And every eye was riveted. They stood
Gazing; while, 'neath the weight of morbid
clay

Inanimate, their terror-stricken limbs
Shook, like the pendant dew-drops in the
breeze.

The Son of God, in all the majesty
Of power infinite,—all the zeal
Of pure benevolence,—now raised his arms;
And as it rested on the motionless bier,
His voice imperative the silence broke,—

"Young man arise!"

..... A deep, responsive groan,
An undulation of the spreading pall,
Convulsive motion, and thick breathing sobs,
Declare the spirit heard its Maker's voice,
Heard and obeyed. The fainting mother sank

Beneath contending passions, whilst her eye,
Bursting with hope, anxiety, amaze,

Watched every motion, and her listening ear
Drank every sound—she saw the corse awake.

Cast off the folded ceremonys of the grave;
She saw her, her lamented child,

Rise, like a midnight spectre, from the tomb,
And gaze in wild amazement on the scene.

She saw that well known eye, she lately closed,
Resume its brilliancy, she saw it rose.

"Tis false! 'tis visionary! madness! vain!
It cannot be!" she deems the bliss too great.—

"Mother!"—she hears the voice, and starting
quick,

Springs from the earth: again the filial cry
"My Mother!" burst upon her ravished ear.

She flies to his embrace, she grasps her child,
No shade delusive; tears of ecstasy

Relieve her loaded bosom; down they sink

Overwhelmed with gratitude, and at His feet

What wrought the deed of mercy, pour their
praise.

Miscellany.

To the Editor of the Christian Observer.

Though your pages are generally characterized by a preference for what is plainly revealed in Scripture, and is practical in its tendency, above what is doubtful, or, if known, would minister chiefly to the indulgence of curiosity, I would yet trust that the following remarks on Saul's visit to the witch of Endor (related 1 Sam. xxviii.) are not wholly unsuitable to your columns; as they have for their object the explication of a scriptural narrative which has caused much perplexity to commentators, and has been laid hold of by sceptics to cast contempt on the inspired text. A chief difficulty that arises from the consideration of this narrative, is, that there should have existed a number of persons who possessed the power of raising the spirits of the dead; so that the peace even of departed saints was liable to be interrupted by them. That persons apparently of this description did amount to a considerable number, we may fairly infer from ver. 3. Commentators, with the intention of obviating this difficulty, generally remark, that these people acted under diabolical influence, and raised up, not the identical spirit they pretended to invoke, but representations of the deceased, actuated perhaps by evil spirits.

But this explanation appears very objectionable. In the first place, it makes an assumption altogether unsupported; and next, it leaves one part of the difficulty as formidable as the other,—namely that this supernatural power should have been suffer-

ed to be possessed by considerable numbers of persons, and this not for any valuable end to be answered by its exertion, but in express opposition to the declared will of God. It appears to me that an explanation much more simple and natural may be given.

If the narrative be carefully examined, it will be found to contain no evidence whatever of Saul's having seen Samuel; but, on the other hand, strong ground to conclude that the apparition of the seer was not seen by the king. From verses 12, 13, and 14, it appears, that though the woman saw, or pretended to see, Samuel ascending out of the earth, and so distinctly as to be able to describe both his person and his dress, yet Saul saw him not, but had to refer his inquiries to her in order to ascertain whether the spirit raised were the one he wanted. Some commentators, and among these Matthew Henry, think that Saul was in another apartment. Perhaps it may be thought, from the latter part of ver. 14, that though the vision was not visible to Saul at first, yet it became so immediately after the answer to his question. Our version does indeed say, "and Saul received that it was Samuel;" but the expression is incautiously rendered; the verb in the original is *יָדַע*, "he knew;" that is, he knew him to be that prophet, from the description of him which the woman had just given. Matthew Henry agrees with me, that "Saul was not permitted to see any manner of similitude himself, but must take the woman's word for it," and only "perceived that it was Samuel by the woman's description," his own overheated imagination supplying the rest. From the practice of this woman, we may fairly infer that of the whole class of this description of persons. They did not in fact raise any apparition; and though they pretended to do so, they did not pretend to render the alleged apparition visible to those who consulted them. But it will be asked, how could the deception be carried on? how could the inquirer be made to imagine that he was conversing with a spirit, if it were actually the case that no such spirit were present? Now it strikes me, that were this query put to a person altogether unacquainted with the transaction in question, and he were desired to account for it by a natural cause, he would immediately reply, that it might be effected by *ventriloquism*: and though my readers may smile at the idea, and think me a little fanciful in venturing to urge it, yet that this was the actual source of these deceptions appears to me extremely probable on several grounds; and I think my opinion is in some measure supported by an examination of the original term.

The Hebrew term by which persons of the description of the witch of Endor are designated, is *בְּנֵי־בָּשָׁר*, mistresses of the *בָּשָׁר*. The root whence this word is derived, signifies "to swell." Hence its meaning of *uter*, "a bladder," in Job xxxii. 16; and Buxtorf quotes Rabbi Aben Ezra to show that its signification of Python, which he gives it in this passage, and indeed in every other, is naturally derived from this meaning, "quod ex tumido ventre quasi ex utre oracula depromeret." Beza, as quoted by Leigh, in the *Critica Sacra*, accounts for its meaning in the same way, and adds, that the "spiritus immundus, ex ilorum ventre, de pretetris presentibus et futuris interrogatis, respondeat." By this will, I think, be considered the most decisive evidence that this is the original signification of the word, is, that in the Septuagint, with the exception of the above-mentioned place in Job, it is universally rendered by *σύντριψθεντος, ventriloquum*. Now this translation, it must be recollect, was made nearly three centuries before Christ, and ought consequently to have great weight, as impostors of this kind were then frequent; and though the translators might not have been aware of the imposition, but have ascribed the voice to the agency of an evil spirit, yet they were perfectly capable of describing the manner in which it was apparently performed.

Nor is it an objection peculiar to the above explanation, that some supernatural and divine power was exerted over the woman, supposing such to have been the fact; for this is a difficulty that applies with equal force to every other supposition which commentators have brought forward. None, however widely they are disposed to extend the limits of infernal agency, dare confer on it the power of disturbing the rest of the departed saints. It appears however to me, that the circumstance may be accounted for in a simple and obvious manner, on the supposition of Divine interference. The woman seems to have begun in her usual way, pretending to call up the spirit. But Providence, if this view be right, had a design to accomplish, unknown to her. On a sudden, the appearance of Samuel, was presented to her mind's eye; and so totally was she unprepared for this, that "she cried out with a loud voice," and being possessed with the true spirit of divination, instantly recognized Saul under his disguise.

There would be great harshness and improbability in supposing that the Almighty made use of this woman's supposed ventriloquism in the conversation which afterwards took place. Having turned, if the above hypothesis be correct, what she intended for a juggle into reality, his infinite power might produce the voice, or, if necessary, the appearance, of Samuel, in any way he pleased. With that point my argument is not necessarily concerned.

It is not, however, proved after all, that any supernatural agency, either Divine or satanic, was employed. It has often been alleged, that it is very possible that the *whole* was the contrivance of the woman, in concert with a confederate—perhaps with one of David's secret adherents, unknown to David—or one of Saul's own attendants, who was averse to his master's measures: that she knew from the first who was her visitor; and that her crying out with a loud voice, and her pretending suddenly to discover the dignity of Saul, were but feints; and lastly, that the whole subsequent prediction, as Matthew Henry thinks, was merely a probable guess, founded on the circumstances of the case, and intended perhaps to drive Saul to despair and self-murder. Making the necessary distinction between what is said in Scripture and what Scripture itself says, the whole has been resolved into a juggle: and if so, the idea of ventriloquism may greatly assist in forming a solution of the difficulty. The faintest state of knowledge in those days precludes all idea of those inventions in optics, acoustics, or other branches of science, by

which, in modern times, much more difficult juggles might be, and have been contrived for the purpose of curious experiment. The woman's remark, that she saw gods ascending out of the earth seems very like acting a part to terrify Saul, as we can scarcely suppose, merely on her testimony.

If the narrative be carefully examined, it will be found to contain no evidence whatever of Saul's having seen Samuel; but, on the other hand, strong ground to conclude that the apparition of the seer was not seen by the king. From verses 12, 13, and 14, it appears, that though the woman saw, or pretended to see, Samuel ascending out of the earth, and so distinctly as to be able to describe both his person and his dress, yet Saul saw him not, but had to refer his inquiries to her in order to ascertain whether the spirit raised were the one he wanted. Some commentators, and among these Matthew Henry, think that Saul was in another apartment. Perhaps it may be thought, from the latter part of ver. 14, that though the vision was not visible to Saul at first, yet it became so immediately after the answer to his question. Our version does indeed say, "and Saul received that it was Samuel;" but the expression is incautiously rendered; the verb in the original is *יָדַע*, "he knew;" that is, he knew him to be that prophet, from the description of him which the woman had just given. Matthew Henry agrees with me, that "Saul was not permitted to see any manner of similitude himself, but must take the woman's word for it," and only "perceived that it was Samuel by the woman's description," his own overheated imagination supplying the rest. From the practice of this woman, we may fairly infer that of the whole class of this description of persons. They did not in fact raise any apparition; and though they pretended to do so, they did not pretend to render the alleged apparition visible to those who consulted them. But it will be asked, how could the deception be carried on? how could the inquirer be made to imagine that he was conversing with a spirit, if it were actually the case that no such spirit were present? Now it strikes me, that were this query put to a person altogether unacquainted with the transaction in question, and he were desired to account for it by a natural cause, he would immediately reply, that it might be effected by *ventriloquism*: and though my readers may smile at the idea, and think me a little fanciful in venturing to urge it, yet that this was the actual source of these deceptions appears to me extremely probable on several grounds; and I think my opinion is in some measure supported by an examination of the original term.

MAHOMET.

The following brief notice of the life and conduct of this great impostor, is taken from a scarce book, attributed to the Abbe de Boufflers, the first edition of which was published at Amsterdam, in 1761. It is intended by him to exhibit the passion of ambition united with a heart that has no feelings of veneration for truths of the most sacred kind; and, in order to attain the pinnacle of his wishes, will countenance a false representation of religion even to the dying hour. The narration is as follows:—

"Mahomet was the son of a Pagan and a Jewess, both of whom had sprung from the very dregs of the people; their poverty prevented them supplying him with an education. His childhood was consequently neglected, and the only things he in all probability acquired, (the fruits of wretchedness) were abstemiousness, and vigour of body. The daily wants to which the poor subject, ordinarily, leave but little time for reflection; consequently, there is not much food for passions; notwithstanding every thing in active minds serves as a stimulant to inflame the feelings. A fortunate circumstance placed Mahomet in a rich Arabian merchant's house, and in dying, Mahomet married his widow. By this marriage he suddenly became possessed of immense wealth, which his master had left.

"The seeds of ambition with which he had been born, sprang up in his heart on obtaining this unexpected fortune. At first he only proposed to aggrandize himself; but the spirit of conquest having seized him, he was chiefly anxious to fulfil this desire; however, they both seemed to be worthy his pursuit, and he studied every way to accomplish his ends. Treason, perfidy, murders, sacrifice, and robbery of every description, excited in him no remorse. He viewed them only as a greedy conqueror. He trampled upon justice and humanity, regarding them only as the offspring of weak and timid minds, which not being capable of great or elevated undertakings, are sensible to pity only, because they feel how they themselves need support. He put himself at the head of a band of robbers, by whose aid he ravaged Arabia; the expectation of booty increased his banditry, and daily his dominion enlarged; his success spread terror around, and very soon he became master of an immense extent of country. But arms alone were not sufficient for the preservation of his power, over a people whom he had subdued through fear. He felt the necessity of adding imposture to tyranny, in order to strengthen his empire, and he suggested a system of religion that assured to him the blind obedience of the people whom he had conquered. The few principles he had imbibed when under the influence of his parents, ought to have raised some remorse when he was contemplating the impious part he was about to play; but when ambition is carried to its highest pitch, every object is sacrificed to this unbridled passion, and even the most sacred things are abused, when it is believed they may prove instrumental to aggrandizement." "To accomplish his purpose, he employed an heretical Jacobite—a true Nestorian Monk, and a Jew, to assist him in writing his 'Koran' a most extraordinary composition, full of absurd and sublime ideas, mixed together without order or method. By this disorder and irregularity, he flattened himself the divinity of his mission would be established. The prophetic enthusiasm—the obscurity of his writings—the want of connexion—the miracles with which this extraordinary compilation abounds, produced astonishment in the vulgar, and contributed to excite belief in the imposition, and presently to a firm reliance that the impostor himself was a prophet sent from the Most High to declare to man the true worship he owed the Deity. The co-operators in this imposture might have exposed it, and ruined all the hopes of this aspiring man, and destroyed the very foundations of this monstrous building, had he not soon sacrificed them to his impious ambition; in order to have no witness of his infernal plot, he had all those who were confidants in his projects, cruelly massacred. Thus free from any inquietudes on that head, he gave full play to every kind of excess. His power daily increased; he employed arms, eloquence, and artifice, for the purpose of extending his empire; and he carried his imposition so far as to pretend that an angel dictated to him the oracles of the all powerful under the semblance of a dove, he having a bird of this kind generally upon his shoulder. The epilepsy to which he was subject, contributed to increase the belief in his pretended mission. He easily persuaded a credulous and ignorant people—struck, as it were, with astonishment and admiration at the pretended prodigies which he wrought before their eyes—that, at the sight of the angel Gabriel, he fell into ecstasies which occasioned those convulsions; while in truth, they proceeded from the disease.

This ingenious deception was itself productive of most of his disciples; and he

carried it on to the very last. Perceiving his end approaching, he dictated the last chapter of the Alcoran as though he were inspired by God, and when about dying, he said "he was going to repose in the arms of the Eternal."

"The dogmas of religion which Mahomet established, gave him an absolute power over the people, and had they not rendered to him a blind obedience, they would have considered themselves guilty of a heavy crime. The profound ignorance in which he kept them, contributed much to make them, subservient to his wishes. Hence arose that arbitrary and despotic power which has produced to Mahomet and his successors the riches, the lives, and honour of their subjects, or rather their slaves, springing merely from the will or caprice of the sovereign. The people, entirely given up to the pleasures of the senses, and plunged in voluptuousness, have no other delight than in these enervating gratifications; even death itself is not painful to contemplate, since they anticipate the possession of celestial beauties hereafter, if they are obedient to the laws of their legislator. This flattering expectation, united with a firm belief in predestination, gives to them a degree of boldness which no other nation possesses. They are almost unconquerable. Every thing tended to favour the imposition, and Mahomet neglected no means to secure a belief in his doctrines, and to render his power unlimited.

but perhaps we should make a formal introduction of these strangers at the head of the ideas of a Chinese on two or three leading subjects, which we have met with in different parts of the world. It may be said in praise of such opinions, that mankind from crowding to the most remote and delightful regions of the earth, and leaving those which are merely tolerable, quite deserted; but the following conceptions are such caricatures as to read them, we recollect the persons placed before us, with a face like one reported by a few grains of rice, a body like a worm, and a mind doing homage to its native customs and prejudices of his ancestors, enjoyments of all sorts by which he has been distinguished beyond the other nations.

"I felicitate myself that I was born in China," said Teenie Shih, "I constantly visit some remote part of the earth, where the cold freezes, or the heat scorches, where the people are clothed with leaves of plants, eat wood, dwell in the wilderness, lie in holes of the earth; the ancient kings, and are ignorant of the world, I should not have been different.

"But now, happily I have been born in China! I have a house to live in, I drink and food, and elegant furniture,

Advertisements by the square foot, every succeeding insertion, 25 cents.

Any person, for obtaining subscribers, shall be entitled to

Communications for the Columbian College, should be addressed to JAMES COX, the editor: Letters on business, &c.

"In the winter of the 29th year of Wan Lee (about 1600,) two or three large ships came to Macao. The people's clothes were red, their bodies tall, and their hair red. Their eyes were blue and sunk in the heads. Their feet were one cubit two tenths long. They frightened the people by their strange appearance."

The English were not permitted to land merely on account of the extraordinary figures they made; but in the 10th year of Wan Lee their ambassadors were received; and the emperor, in consideration of the difficulty of the voyage, ordered them to come once in ten years with tribute.

A brief summary of the essential doctrines of the religion of Fu of Buddha taken from a book of the priest, makes the whole duty of man consist in frequent repetitions of the name of their god, and the worship of idols.

"Solomon pronounces bearing the history of the world in innumerable instances it has been impossible to relate them all, but it seems to be no less prevalent than it was at the earliest period.

"Give up the three tsangs and all other books for others to fag at, and the four thousand roads for others to walk in. Beyond the one sentence, O-ne-to-fu, you need not use a single word. Let each sit in a retired room, and sweep it clean; place therein an image of Fu; every day burn a pot of pure incense; place a cup of clear water; and, when evening comes, light a lamp. Whether painted on paper, carved in wood, the figure is